

ΠΕΡΙ ΟΜΗΡΟΥ ΚΑΙ ΗΣΙΟΔΟΥ ΚΑΙ ΤΟΥ ΓΕΝΟΤΣ ΚΑΙ ΑΓΩΝΟΣ ΑΤΤΩΝ

313¹ "Ομηρον καὶ Ἡσίοδον τοὺς θειοτάτους ποιητὰς πάντες ἄνθρωποι πολίτας ἰδίους εῦχονται γενέσθαι. ἀλλ' Ἡσίοδος μὲν τὴν ἰδίαν ὀνομάσας πατρίδα πάντας τῆς φιλονεικίας ἀπήλλαξεν εἰπὼν ως ὁ πατὴρ αὐτοῦ²

εἴσατο δ' ἄγχ' Ἐλικῶνος ὀιζυρῇ ἐνὶ κώμῃ
Ἄσκρη, χεῖμα κακῆ, θέρει ἀργαλέη, οὐδέ ποτ'
ἐσθλῆ.

"Ομηρον δὲ πᾶσαι ως εἰπεῖν αἱ πόλεις καὶ οἱ ἄποικοι αὐτῶν παρ' ἑαυτοῖς γεγενῆσθαι λέγουσιν. καὶ πρῶτοί γε Σμυρναῖοι Μέλητος ὅντα τοῦ παρ' αὐτοῖς ποταμοῦ καὶ Κρηθῆδος νύμφης κεκλησθαί φασι πρότερον Μελησιγένη, ὕστερον μέντοι τυφλωθέντα Ὅμηρον μετονομασθῆναι διὰ τὴν παρ' αὐτοῖς ἐπὶ τῶν τοιούτων συνήθη προσηγορίαν. Χιοὶ δὲ πάλιν τεκμήρια φέρουσιν ἴδιον εἶναι πολίτην λέγοντες καὶ περισώζεσθαι τινας ἐκ τοῦ γένους αὐτοῦ παρ' αὐτοῖς Ὅμηρίδας καλούμενους. Κολοφώνιοι δὲ καὶ τόπον δεικνύουσιν, ἐν φασιν αὐτὸν γράμματα διδάσκοντα τῆς ποιήσεως ἄρξασθαι καὶ ποιῆσαι πρῶτον τὸν Μαργίτην.

Περὶ δὲ τῶν γονέων αὐτοῦ πάλιν πολλὴ διαφωνία παρὰ πᾶσίν ἔστιν. Ἐλλάνικος μὲν γὰρ

¹ Goettling's paging.

² *Works and Days*, 639 f.

OF THE ORIGIN OF HOMER AND HESIOD, AND OF THEIR CONTEST

EVERYONE boasts that the most divine of poets, Homer and Hesiod, are said to be his particular countrymen. Hesiod, indeed, has put a name to his native place and so prevented any rivalry, for he said that his father "settled near Helicon in a wretched hamlet, Ascra, which is miserable in winter sultry in summer, and good at no season." But, as for Homer, you might almost say that every city with its inhabitants claims him as her son. Foremost are the men of Smyrna who say that he was the Son of Meles, the river of their town, by a nymph Cretheis, and that he was at first called Melesigenes. He was named Homer later, when he became blind, this being their usual epithet for such people. The Chians, on the other hand, bring forward evidence to show that he was their countrymen, saying that there actually remain some of his descendants among them who are called Homeridae. The Colophonians even show the place where they declare that he began to compose when a schoolmaster, and say that his first work was the *Margites*.

As to his parents also, there is on all hands great disagreement. Hellanicus and Cleanthes say his

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314 καὶ Κλεάνθης Μαίονα λέγουσιν, Εύγαιών δὲ Μέλητα, Καλλικλῆς δὲ Μνασαγόραν, Δημόκριτος δὲ ὁ Τροιζήνιος Δαήμονα ἔμπορον, ἔνιοι δὲ Θαμύραν,¹ Αἰγύπτιοι δὲ Μενέμαχον ἵερογραμματέα, εἰσὶ δέ, οἱ Τηλέμαχον τὸν Ὀδυσσέως μητέρα δὲ οἱ μὲν Μῆτιν, οἱ δὲ Κρηθηίδα, οἱ δὲ Θεμίστην, οἱ δὲ Εύγνηθώ, ἔνιοι δὲ Ἰθακησίαν τινὰ ὑπὸ Φοινίκων ἀπεμποληθεῖσαν, οἱ δὲ Καλλιόπην τὴν Μοῦσαν, τινὲς δὲ Πολυκάστην τὴν Νέστορος.

Ἐκαλεύτο δὲ Μέλης, ὡς δέ τινες φασι, Μελησιγένης, ὡς δὲ ἔνιοι, "Αλτης. ὄνομασθηναι δὲ αὐτόν φασί τινες "Ομηρον διὰ τὸ τὸν πατέρα αὐτοῦ ὅμηρον δοθῆναι ὑπὸ Κυπρίων Πέρσαις, οἱ δὲ διὰ τὴν πήρωσιν τῶν ὄμμάτων παρὰ γὰρ τοὺς Αἰολεῦσιν οὕτως οἱ πηροὶ καλοῦνται. ὅπερ δὲ ἀκηκόαμεν ἐπὶ τοῦ θειοτάτου αὐτοκράτορος Ἀδριανοῦ εἰρημένον ὑπὸ τῆς Πυθίας περὶ Ομῆρου, ἐκθησόμεθα. τοῦ γὰρ βασιλέως πυθομένου, πόθεν "Ομηρος καὶ τίνος, ἀπεφοίβασε δι' ἔξαμετρου τόνδε τὸν τρόπον.

"Αγνωστόν μ' ἔρει γενεὴν καὶ πατρίδα γαῖαν ἀμβροσίου σειρῆνος; ἔδος δ' Ἰθακησίος ἐστιν, Τηλέμαχος δὲ πατὴρ καὶ Νεστορέη Ἐπικάστη μήτηρ, ἣ μιν ἔτικτε βροτῶν πολὺ πάνσοφον ἄνδρα.

οἵς μάλιστα δεῖ πιστεύειν διά τε τὸν πυθόμενον καὶ τὸν ἀποκρινάμενον, ἄλλως τε οὕτως τοῦ ποιητοῦ μεγαλοφυῶς τὸν προπάτορα διὰ τῶν ἐπῶν δεδοξακότος.

¹ Rzach: Θαμύραν, Flach.

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father was Maeon, but Eugaeon says Meles ; Callicles is for Mnesagoras, Democritus of Troezen for Daëmon, a merchant-trader. Some, again, say he was the son of Thamyras, but the Egyptians say of Menemachus, a priest-scribe, and there are even those who father him on Telemachus, the son of Odysseus. As for his mother, she is variously called Metis, Cretheis, Themista, and Egnetho. Others say she was an Ithacan woman sold as a slave by the Phoenicians ; others, Calliope the Muse ; others again Polycasta, the daughter of Nestor.

Homer himself was called Meles or, according to different accounts, Melesigenes or Altes. Some authorities say he was called Homer, because his father was given as a hostage to the Persians by the men of Cyprus ; others, because of his blindness ; for amongst the Aeolians the blind are so called. We will set down, however, what we have heard to have been said by the Pythia concerning Homer in the time of the most sacred Emperor Hadrian. When the monarch inquired from what city Homer came, and whose son he was, the priestess delivered a response in hexameters after this fashion :

“Do you ask me of the obscure race and country of the heavenly siren ? Ithaca is his country, Telemachus his father, and Epicasta, Nestor’s daughter, the mother that bare him, a man by far the wisest of mortal kind.” This we must most implicitly believe, the inquirer and the answerer being who they are—especially since the poet has so greatly glorified his grandfather in his works.

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"Ενιοι μὲν οὖν αὐτὸν προγενέστερον Ἡσιόδου φασὶν εἶναι· τινὲς δὲ νεώτερον καὶ συγγενῆ· γενεαλογοῦσι δὲ οὕτως· Ἀπόλλωνός φασι καὶ Αἰθούστης τῆς Ποσειδῶνος γενέσθαι Λίνον, Λίνου δὲ Πίερον, Πιέρου δὲ καὶ νύμφης Μεθώνης Οἰαγρον, Οἰάγρου δὲ καὶ Καλλιόπης Ὀρφέα, Ὀρφέως δὲ Δρῆν, [τοῦ δὲ Εὔκλεα¹], τοῦ δὲ Ἰαδμονίδην, 315 τοῦ δὲ Φιλοτέρπην, τοῦ δὲ Εὔφημον, τοῦ δὲ Ἐπιφράδην, τοῦ δὲ Μελάνωπον, τούτου δὲ Δίον καὶ Ἀπελλῆν, Δίου δὲ καὶ Πυκιμήδης τῆς Ἀπόλλωνος θυγατρὸς Ἡσίοδον καὶ Πέρσην· Ἀπελλοῦ δὲ Μαίονα, Μαίονος δὲ καὶ θυγατρὸς Μέλητος τοῦ ποταμοῦ "Ομηρον.

Τινὲς δὲ συνακμάσαι φασὶν αὐτοὺς ὥστε καὶ ἀγωνίσασθαι ὁμόσε ἐν Χαλκίδι τῆς Εύβοίας.² ποιήσαντα γὰρ τὸν Μαργίτην "Ομηρον περιέρχεσθαι κατὰ πόλιν ραψῳδοῦντα, ἐλθόντα δὲ καὶ εἰς Δελφοὺς περὶ τῆς πατρίδος αὐτοῦ πυνθάνεσθαι, τίς εἴη, τὴν δὲ Πυθίαν εἰπεῖν.

ἔστιν "Ιος νῆσος μητρὸς πατρίς, ᾗ σε θανόντα δέξεται· ἀλλὰ νέων παίδων αἴνιγμα φύλαξι.

τὸν δὲ ἀκούσαντα περίστασθαι μὲν τὴν εἰς "Ιον ἄφιξιν, διατρίβειν δὲ περὶ τὴν ἔκει χώραν. κατὰ δὲ τὸν αὐτὸν χρόνον Γανύκτωρ ἐπιτάφιον τοῦ πατρὸς Ἀμφιδάμαντος, βασιλέως Εύβοίας, ἐπιτελῶν πάντας τοὺς ἐπισήμους ἄνδρας οὐ μόνον ρώμῃ καὶ τάχει, ἀλλὰ καὶ σοφίᾳ ἐπὶ τὸν ἀγῶνα μεγάλαις δωρεαῖς τιμῶν συνεκάλεσεν. καὶ οὕτοι οὖν ἐκ τύχης, ὡς φασι, συμβαλόντες ἀλλήλοις

¹ Goettling's supplement.

² Nietzsche: ἐν Ἀντίδι τῆς Βοιωτίας, MSS.

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Now some say that he was earlier than Hesiod others that he was younger and akin to him. They give his descent thus : Apollo and Æthusa, daughter of Poseidon, had a son Linus, to whom was born Pierus. From Pierus and the nymph Methone sprang Oeager ; and from Oeager and Calliope Orpheus; from Orpheus, Dres ; and from him, Eucle. The descent is continued through Iadmonides, Philoterpes, Euphemus, Epiphrades and Melanopus who had sons Dius and Apelles. Dius by Pycimede, the daughter of Apollo had two sons Hesiod and Perses ; while Apelles begot Maeon who was the father of Homer by a daughter of the River Meles.

According to one account they flourished at the same time and even had a contest of skill at Chalcis in Euboea. For, they say, after Homer had composed the *Margites*, he went about from city to city as a minstrel, and coming to Delphi, inquired who he was and of what country ? The Pythia answered :

“The Isle of Ios is your mother’s country and it shall receive you dead ; but beware of the riddle of the young children.”¹

Hearing this, it is said, he hesitated to go to Ios, and remained in the region where he was. Now about the same time Ganyctor was celebrating the funeral rites of his father Amphidamas, king of Euboea, and invited to the gathering not only all those who were famous for bodily strength and fleetness of foot, but also those who excelled in wit, promising them great rewards. And so, as the story goes, the two went to Chalcis and met by

¹ sc. the riddle of the fisher-boys which comes at the end of this work.

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ἥλθον εἰς τὴν Χαλκίδα. τοῦ δὲ ἀγῶνος ἄλλοι τέ
τινες τῶν ἐπισήμων Χαλκιδέων ἐκαθέζοντο κριταὶ
καὶ μετ' αὐτῶν Πανείδης, ἀδελφὸς ὁν τοῦ τετελευ-
τηκότος. ἀμφοτέρων δὲ τῶν ποιητῶν θαυμαστῶς
ἀγωνισαμένων νικῆσαι φασι τὸν Ἡσίοδον τὸν τρό-
πον τούτον· προελθόντα γὰρ εἰς τὸ μέσον πυν-
θάνεσθαι τοῦ Ὁμήρου καθ' ἐν ἐκαστον, τὸν δὲ
“Ομηρον ἀποκρίνασθαι. φησὶν οὖν Ἡσίοδος·”

Τιè Μέλητος, “Ομηρε, θεῶν ἄπο μήδεα εἰδώς,
εἴπ’ ἄγε μοι πάμπρωτα, τί φέρτατόν ἔστι
βροτοῖσιν;

ΟΜΗΡΟΣ

‘Αρχὴν μὲν μὴ φῦναι ἐπιχθονίοισιν ἄριστον,
φῦντα δ’ ὅπως ὥκιστα πύλας Αίδαο περῆσαι.

316 Ἡσίοδος τὸ δεύτερον.

Εἴπ’ ἄγε μοι καὶ τοῦτο, θεοῖς ἐπιείκελ’ “Ομηρε,
τί θυητοῖς κάλλιστον δίεαι ἐν φρεσὶν εἶναι;
οὐδέ·”

‘Οππότ’ ἀν εὐφροσύνη μὲν ἔχῃ κάτα δῆμον
ἄπαντα,
δαιτυμόνες δ’ ἀνὰ δώματ’ ἀκουνάζωνται ἀοιδοῦ
ἡμενοι ἔξείης, παρὰ δὲ πλήθωσι τράπεζαι
σίτου καὶ κρεέων, μέθυ δ’ ἐκ κρητῆρος ἀφύσσων
οἰνοχόος φορέησι καὶ ἐγχείη δεπάεσσιν.
τοῦτο τί μοι κάλλιστον ἐνὶ φρεσὶν εἴδεται εἶναι.

‘Ρηθέντων δὲ τούτων τῶν ἐπῶν, οὕτω σφοδρῶς
φασι θαυμασθῆναι ὑπὸ τῶν Ἑλλήνων τοὺς στί-
χους ὡστε χρυσοῦς αὐτοὺς προσαγορευθῆναι, καὶ
ἔτι καὶ νῦν ἐν ταῖς κοιναῖς θυσίαις πρὸ τῶν δεί-
πνων καὶ σπουδῶν προκατεύχεσθαι πάντας. οὐδὲ

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chance. The leading Chalcidians were judges together with Paneides, the brother of the dead king ; and it is said that after a wonderful contest between the two poets, Hesiod won in the following manner : he came forward into the midst and put Homer one question after another, which Homer answered. Hesiod, then, began :

“Homer, son of Meles, inspired with wisdom from heaven, come, tell me first what is best for mortal man ?”

HOMER

“For men on earth 'tis best never to be born at all ; or being born, to pass through the gates of Hades with all speed.”

Hesiod then asked again :

“Come, tell me now this also, godlike Homer : what think you in your heart is most delightsome to men ?”

Homer answered :

“When mirth reigns throughout the town, and feasters about the house, sitting in order, listen to a minstrel ; when the tables beside them are laden with bread and meat, and a wine-bearer draws sweet drink from the mixing-bowl and fills the cups : this I think in my heart to be most delightsome.”

It is said that when Homer had recited these verses, they were so admired by the Greeks as to be called golden by them, and that even now at public sacrifices all the guests solemnly recite them before feasts and libations. Hesiod, however, was annoyed

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‘Ησίοδος ἀχθεσθεὶς ἐπὶ τῇ ‘Ομήρου εὐημερίᾳ ἐπὶ τὴν τῶν ἀπόρων ὥρμησεν ἐπερώτησιν καὶ φησι τούσδε τοὺς στίχους·

Μοῦσ’ ἄγε¹ μοι τά τ’ ἔόντα τά τ’ ἐσσόμενα πρό τ’ ἔόντα,

τῶν μὲν μηδὲν ἄειδε, σὺ δ’ ἄλλης μυῆσαι ἀοιδῆς. ὁ δὲ “Ομηρος, βουλόμενος ἀκολούθως τὸ ἀπορον λῦσαι, φησίν.

Οὔδέ ποτ’ ἀμφὶ Διὸς τύμβῳ καναχήποδες ἵπποι ἄρματα συντρίψουσιν ἐρίζοντες περὶ νίκης.

Καλῶς δὲ καὶ ἐν τούτοις ἀπαντήσαντος ἐπὶ τὰς ἀμφιβόλους γνώμας ὥρμησεν ὁ ‘Ησίοδος, καὶ πλείονας στίχους λέγων ἡξίου καθ’ ἕνα ἔκαστον συμφώνως ἀποκρίνασθαι τὸν “Ομηρον. ἔστιν οὖν ὁ μὲν πρῶτος ‘Ησιόδου, ὁ δὲ ἔξῆς ‘Ομήρου, ἐνίοτε δὲ καὶ διὰ δύο στίχων τὴν ἐπερώτησιν ποιουμένου τοῦ ‘Ησιόδου.

“ΗΣΙΟΔΟΣ

Δεῖπνον ἔπειθ’ εἴλοντο βοῶν κρέα, καυχένας
ἵππων

“ΟΜΗΡΟΣ

“Εκλυνον ἴδρωοντας, ἐπεὶ πολέμοιο κορέσθην.

“ΗΣΙΟΔΟΣ

317 Καὶ Φρύγες, οἱ πάντων ἀνδρῶν ἐπὶ νηυσὶν
ἀριστοι

“ΟΜΗΡΟΣ

‘Ανδράσι ληιστῆρσιν ἐπ’ ἀκτῆς δόρπον ἐλέσθαι.

“ΗΣΙΟΔΟΣ

Χερσὶ βαλέων ιοὺς² οὕλων³ κατὰ φῦλα
γιγάντων

¹ MSS. : ἂ γέ μοι, Flach. ² Nietzsche : ιοῖσιν, MS.

³ Rzach : ἄλλων, MS.

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by Homer's felicity and hurried on to pose him with hard questions. He therefore began with the following lines :

"Come, Muse ; sing not to me of things that are, or that shall be, or that were of old ; but think of another song."

Then Homer, wishing to escape from the impasse by an apt answer, replied :—

"Never shall horses with clattering hoofs break chariots, striving for victory about the tomb of Zeus."

Here again Homer had fairly met Hesiod, and so the latter turned to sentences of doubtful meaning¹ : he recited many lines and required Homer to complete the sense of each appropriately. The first of the following verses is Hesiod's and the next Homer's : but sometimes Hesiod puts his question in two lines.

HESIOD

"Then they dined on the flesh of oxen and their horses' necks—"

HOMER

"They unyoked dripping with sweat, when they had had enough of war."

HESIOD

"And the Phrygians, who of all men are handiest at ships—"

HOMER

"To filch their dinner from pirates on the beach."

HESIOD

"To shoot forth arrows against the tribes of cursed giants with his hands—"

¹ The verses of Hesiod are called doubtful in meaning because they are, if taken alone, either incomplete or absurd.

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ΟΜΗΡΟΣ

Ἡρακλέης ἀπέλυσεν ἀπ' ὥμων καμπύλα τόξα.

ΗΣΙΟΔΟΣ

Οὗτος ἀνὴρ ἀνδρός τ' ἀγαθοῦ καὶ ἀνάλκιδός ἐστι

ΟΜΗΡΟΣ

Μητρός, ἐπεὶ πόλεμος χαλεπὸς πάσῃσι γυναιξίν.

ΗΣΙΟΔΟΣ

Αὐτάρ¹ σοί γε πατὴρ ἐμίγη καὶ πότνια μήτηρ

ΟΜΗΡΟΣ

Σῶμα τό γε² σπείραντε διὰ χρυσέην Ἀφροδίτην.

ΗΣΙΟΔΟΣ

Αὐτὰρ ἐπεὶ δμήθη γάμῳ Ἄρτεμις ίοχέαιρα

ΟΜΗΡΟΣ

Καλλιστὸν κατέπεφνεν ἀπ' ἀργυρέοιο βιοῖο.

ΗΣΙΟΔΟΣ

Ως οἱ μὲν δαίνυντο πανήμεροι, οὐδὲν ἔχοντες

ΟΜΗΡΟΣ

318 Οἴκοθεν· ἀλλὰ παρεῖχεν ἄναξ ἀνδρῶν Ἀγαμέμνων.

ΗΣΙΟΔΟΣ

Δεῖπνον δειπνήσαντες ἐνὶ σποδῷ αἰθαλοέσση σύλλεγον ὁστέα λευκὰ Διὸς κατατεθνηώτος

ΟΜΗΡΟΣ

Παιδὸς ὑπερθύμου Σαρπηδόνος ἀντιθέοιο.

ΗΣΙΟΔΟΣ

Ἡμεῖς δ' ἂμ πεδίον Σιμοέντιον ἥμενοι αὔτως ἴομεν ἐκ νηῶν ὁδὸν ἀμφ' ὥμοισιν ἔχοντες

¹ Ludwich: οὕτ' ἀρ, MS. ² τότε, Flach.

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HOMER

“ Heracles unslung his curved bow from his shoulders.”

HESIOD

“ This man is the son of a brave father and a weakling—”

HOMER

“ Mother; for war is too stern for any woman.”

HESIOD

“ But for you, your father and lady mother lay in love—”

HOMER

“ When they begot you by the aid of golden Aphrodite.”

HESIOD

“ But when she had been made subject in love, Artemis, who delights in arrows—”

HOMER

“ Slew Callisto with a shot of her silver bow.”

HESIOD

“ So they feasted all day long, taking nothing—”

HOMER

“ From their own houses; for Agamemnon, king of men, supplied them.”

HESIOD

“ When they had feasted, they gathered among the glowing ashes the bones of the dead Zeus—”

HOMER

“ Born Sarpedon, that bold and godlike man.”

HESIOD

“ Now we have lingered thus about the plain of Simoës, forth from the ships let us go our way, upon our shoulders—”

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ΟΜΗΡΟΣ

Φάσγανα κωπήεντα καὶ αἴγανέας δολιχαύλους.

ΗΣΙΟΔΟΣ

Δὴ τότ' ἀριστῆες κοῦροι χείρεσσι θαλάσσης

ΟΜΗΡΟΣ

Ἄσμενοι ἐσσυμένως τε ἀπείρυσαν ὡκύαλον ναῦν.

ΗΣΙΟΔΟΣ

Κολχίδ' ἔπειτ' ἥγοντο καὶ Αἰγαῖην βασιλῆα¹

ΟΜΗΡΟΣ

Φεῦγον, ἐπεὶ γίγνωσκον ἀνέστιον ἡδὸν ἀθέμιστον.

ΗΣΙΟΔΟΣ

Αὐτὰρ ἐπεὶ σπεῖσάν τε καὶ ἔκπιον οἶδμα
θαλάσσης

ΟΜΗΡΟΣ

Ποντοπορεῖν ἥμελλον ἐυσσέλμων ἐπὶ νηῶν.

ΗΣΙΟΔΟΣ

319 Τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὔχετο πᾶσιν
οὐλέσθαι²

ΟΜΗΡΟΣ

Μηδέποτ' ἐν πόντῳ, καὶ φωνήσας ἔπος ηὔδα·

ΗΣΙΟΔΟΣ

Ἐσθίετ', ωἱ ξεῖνοι, καὶ πίνετε· μηδέ τις ὑμέων
οἴκαδε νοστήσειε φίλην ἐς πατρίδα γαῖαν

ΟΜΗΡΟΣ

Πημανθείς, ἀλλ' αὐτὶς ἀπήμονες οἴκαδ' ἵκοισθε.

Πρὸς πάντα δὲ τοῦ Ὄμηρου καλῶς ἀπαντήσαντος
πάλιν φησὶν ὁ Ἡσίοδος·

¹ Flach follows Nietzsche in transposing this and the following verse and in reading ἔπειθ' ἵκοντο.

² Goettling's arrangement: Flach assigns the three following verses also to Hesiod.

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HOMER

“ Having our hilted swords and long-helved spears.”

HESIOD

“ Then the young heroes with their hands from the sea—”

HOMER

“ Gladly and swiftly hauled out their fleet ship.”

HESIOD

“ Then they came to Colchis and king Æëtes—”

HOMER

“ They avoided ; for they knew he was inhospitable and lawless.”

HESIOD

“ Now when they had poured libations and deeply drunk, the surging sea—”

HOMER

“ They were minded to traverse on well-built ships.”

HESIOD

“ The Son of Atreus prayed greatly for them that they all might perish—”

HOMER

“ At no time in the sea : and he opened his mouth and said : ”

HESIOD

“ Eat, my guests, and drink, and may no one of you return home to his dear country—”

HOMER

“ Distressed ; but may you all reach home again unscathed.”

When Homer had met him fairly on every point Hesiod said :

CONTEST OF HOMER AND HESIOD

Τοῦτό τι δή μοι μοῦνον ἔειρομένῳ κατάλεξον,
 πόσσοι ἂμ' Ἀτρεΐδησιν ἐς" Ἰλιον ἥλθον Ἀχαιοί;
 ό δὲ διὰ λογιστικοῦ προβλήματος ἀποκρίνεται
 οὕτως.

Πεντήκοντ' ἡσαν πυρὸς ἐσχάραι, ἐν δὲ ἑκάστῃ
 πεντήκοντ' ὄβελοί, περὶ δὲ κρέα πεντήκοντα·
 τρὶς δὲ τριηκόσιοι περὶ ἐν κρέας ἡσαν Ἀχαιοί.

Τοῦτο δὲ εὐρίσκεται πλῆθος ἀπιστον· τῶν γὰρ
 ἐσχαρῶν οὐσῶν πεντήκοντα, ὄβελίσκοι γίνονται
 πεντακόσιοι καὶ χιλιάδες β', κρεῶν δὲ δεκαδύο
 μυριάδες

Κατὰ πάντα δὴ τοῦ Ὁμήρου ὑπερτεροῦντος
 φθονῶν ό Ἡσίοδος ἄρχεται πάλιν.

- 320 Τί è Μέλητος "Ομηρ", εἴπερ τιμῶσι σε Μοῦσαι,
 ώς λόγος, ὑψίστοιο Διὸς μεγάλοιο θύγατρες,
 λέξον μέτρον ἐναρμόζων, ὅ τι δὴ θυητοῖσι
 κάλλιστον τε καὶ ἔχθιστον· ποθέω γὰρ ἀκοῦσαι.
 ό δέ φησι·

"Ἡσίοδ", ἔκγονε Δίου, ἐκόντα με ταῦτα κελεύεις
 εἰπεῖν· αὐτὰρ ἐγὼ μάλα τοι πρόφρων ἀγορεύσω.
 κάλλιστον μὲν τῶν ἀγαθῶν ἔσται μέτρον εἶναι
 αὐτὸν ἑαυτῷ· τῶν δὲ κακῶν ἔχθιστον ἀπάντων.¹
 ἄλλο δὲ πᾶν, ὅ τι σῷ θυμῷ φίλον ἔστιν, ἐρώτα.

ΗΣΙΟΔΟΣ

Πῶς ἀν ἄριστ' οἰκοῦντο πόλεις καὶ ἐν ἥθεσι
 ποίοις;

¹ Flach, following Nietzsche, marks a lacuna after this line.

CONTEST OF HOMER AND HESIOD

“ Only tell me this thing that I ask : How many Achaeans went to Ilium with the sons of Atreus ? ”

Homer answered in a mathematical problem, thus :

“ There were fifty hearths, and at each hearth were fifty spits, and on each spit were fifty carcasses, and there were thrice three hundred Achaeans to each joint.”

This is found to be an incredible number ; for as there were fifty hearths, the number of spits is two thousand five hundred ; and of carcasses, one hundred and twenty thousand . . .

Homer, then, having the advantage on every point, Hesiod was jealous and began again :

“ Homer, son of Meles, if indeed the Muses, daughters of great Zeus the most high, honour you as it is said, tell me a standard that is both best and worst for mortal-men ; for I long to know it.” Homer replied : “ Hesiod, son of Dius, I am willing to tell you what you command, and very readily will I answer you. For each man to be a standard to himself is most excellent for the good, but for the bad it is the worst of all things. And now ask me whatever else your heart desires.”

HESIOD

“ How would men best dwell in cities, and with what observances ? ”

CONTEST OF HOMER AND HESIOD

ΟΜΗΡΟΣ

Εἰ μὴ κερδαίνειν ἀπὸ τῶν αἰσχρῶν ἐθέλοιεν,
οἱ δὲ ἀγαθοὶ τιμῶντο, δίκη δὲ ἀδίκοισιν ἐπείη.

ΗΣΙΟΔΟΣ

Εὐχεσθαι δὲ θεοῖσι τί πάντων ἐστὶν ἄμεινον;

ΟΜΗΡΟΣ

Εὔνουν εἶναι ἑαυτῷ ἀεὶ χρόνον ἐς τὸν ἅπαντα.

ΗΣΙΟΔΟΣ

Ἐν δὲ ἐλαχίστῳ ἄριστον ἔχεις ὃ τι φύεται
εἰπεῖν;

ΟΜΗΡΟΣ

Ως μὲν ἐμῇ γνώμῃ, φρένες ἐσθλαὶ σώμασιν
ἀνδρῶν.

ΗΣΙΟΔΟΣ

Ἡ δὲ δικαιοσύνη τε καὶ ἀνδρείη δύναται τί;

ΟΜΗΡΟΣ

Κοινὰς ὡφελίας ἴδιοις μόχθοισι πορίζειν.

ΗΣΙΟΔΟΣ

Τῆς σοφίης δὲ τί τέκμαρ ἐπ' ἀνθρώποισι
πέφυκεν;

ΟΜΗΡΟΣ

321 Γιγνώσκειν τὰ παρόντ' ὁρθῶς, καιρῷ δὲ ἄμ
ἐπεσθαι.

ΗΣΙΟΔΟΣ

Πιστεῦσαι δὲ βροτοῖς ποῖον χρέος ἄξιόν ἐστιν;

ΟΜΗΡΟΣ

Οἷς αὐτὸς κίνδυνος ἐπὶ πραχθεῖσιν ἔπηται.

ΗΣΙΟΔΟΣ

Ἡ δὲ εὐδαιμονίη τί ποτ' ἀνθρώποισι καλεῖται;

ΟΜΗΡΟΣ

Λυπηθέντ' ἐλάχιστα θανεῖν ἡσθέντα τε πλεῖστα.

CONTEST OF HOMER AND HESIOD

HOMER

“ By scorning to get unclean gain and if the good were honoured, but justice fell upon the unjust.”

HESIOD

“ What is the best thing of all for a man to ask of the gods in prayer ? ”

HOMER

“ That he may be always at peace with himself continually.”

HESIOD

“ Can you tell me in briefest space what is best of all ? ”

HOMER

“ A sound mind in a manly body, as I believe.”

HESIOD

“ Of what effect are righteousness and courage ? ”

HOMER

“ To advance the common good by private pains.”

HESIOD

“ What is the mark of wisdom among men ? ”

HOMER

“ To read aright the present, and to march with the occasion.”

HESIOD

“ In what kind of matter is it right to trust in men ? ”

HOMER

“ Where danger itself follows the action close.”

HESIOD

“ What do men mean by happiness ? ”

HOMER

“ Death after a life of least pain and greatest pleasure.”

CONTEST OF HOMER AND HESIOD

‘Ρηθέντων δὲ καὶ τούτων, οἵ μὲν Ἑλληνες πάντες τὸν Ὅμηρον ἐκέλευν στεφανοῦν, ὁ δὲ βασιλεὺς Πανείδης ἐκέλευσεν ἔκαστον τὸ κάλλιστον ἐκ τῶν ἴδιων ποιημάτων εἰπεῖν. Ἡσίοδος οὖν ἔφη πρῶτος·

Πληιάδων Ἀτλαγενέων ἐπιτελλομενάων
ἄρχεσθ' ἀμήτου, ἀρότοιό τε δυσομενάων·
αἱ δή τοι νύκτας τε καὶ ἥματα τεσσαράκοντα
κεκρύφαται, αὗτις δὲ περιπλομένου ἐνιαυτοῦ
φαινονται, τὰ πρώτα χαρασσομένοιο σιδήρου.
οὗτός τοι πεδίων πέλεται νόμος, οὗ τε θαλάσσης
ἐγγύθι ναιετάουσ', οὗ τ' ἄγκεα βησσήεντα
πόντου κυμαίνοντος ἀπόπροθι, πίονα χῶρον
ναίουσιν· γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν
γυμνόν τ' ἀμάειν, ὅταν ὥρια πάντα πέλωνται.

Μεθ' δὲ Ὅμηρος·

‘Αμφὶ δ' ἄρ' Αἴαντας δοιοὺς ἵσταντο φάλαγγες
καρτεραί, ἃς οὔτ' ἄν κεν Ἀρης ὀνόσαιτο μετελθὼν
οὔτε κ' Ἀθηναίη λαοσσόος. οἱ γὰρ ἄριστοι
κρινθέντες Τρωάς τε καὶ Ἔκτορα δῖον ἔμιμνον
φράξαντες δόρυ δουρί, σάκος σάκει προθελύμνῳ.
ἀσπὶς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυν, ἀνέρα δ'
ἀνήρ,

ψαύον δ' ἱππόκομοι κόρυθες λαμπροῖσι φάλοισι
νευόντων· ὡς πυκνοὶ ἔφέστασαν ἀλλήλοισιν.
ἔφριξεν δὲ μάχη φθισίμβροτος ἐγχείησι
μακραῖς, ἃς εἶχον ταμεσίχροας. δῆσε δ' ἄμερδεν
αὐγὴ χαλκείη κορύθων ἄπο λαμπομενάων
θωρήκων τε νεοσμήκτων σακέων τε φαεινῶν
ἐρχομένων ἄμυδις. μάλα κεν θρασυκάρδιος εἴη,
ὅς τότε γηθήσειεν ἴδων πόνον οὐδ' ἀκάχοιτο.

CONTEST OF HOMER AND HESIOD

After these verses had been spoken, all the Hellenes called for Homer to be crowned. But King Paneides bade each of them recite the finest passage from his own poems. Hesiod, therefore, began¹ as follows :

"When the Pleiads, the daughters of Atlas, begin to rise begin the harvest, and begin ploughing ere they set. For forty nights and days they are hidden, but appear again as the year wears round, when first the sickle is sharpened. This is the law of the plains and for those who dwell near the sea or live in the rich-soiled valleys, far from the wave-tossed deep : strip to sow, and strip to plough, and strip to reap when all things are in season."

Then Homer² :

"The ranks stood firm about the two Aiantes, such that not even Ares would have scorned them had he met them, nor yet Athena who saves armies. For there the chosen best awaited the charge of the Trojans and noble Hector, making a fence of spears and serried shields. Shield closed with shield, and helm with helm, and each man with his fellow, and the peaks of their head-pieces with crests of horse-hair touched as they bent their heads : so close they stood together. The murderous battle bristled with the long, flesh-rending spears they held, and the flash of bronze from polished helms and new-burnished breast-plates and gleaming shields blinded the eyes. Very hard of heart would he have been, who could then have seen that strife with joy and felt no pang."

¹ *Works and Days*, 383-392.

² *Iliad* xiii. 126-133, 339-344.

CONTEST OF HOMER AND HESIOD

Θαυμάσαντες δὲ καὶ ἐν τούτῳ τὸν "Ομηρον οἱ "Ελληνες ἐπήνουν, ὡς παρὰ τὸ προσῆκον γεγονότων τῶν ἐπῶν, καὶ ἐκέλευνον διδόναι τὴν νίκην. ὁ δὲ βασιλεὺς τὸν Ἡσίοδον ἐστεφάνωσεν εἰπὼν δίκαιον εἶναι τὸν ἐπὶ γεωργίᾳν καὶ εἰρήνην προκαλούμενον νικᾶν, οὐ τὸν πολέμους καὶ σφαγὰς διεξιόντα. τῆς μὲν οὖν νίκης οὕτω φασὶ τυχεῖν τὸν Ἡσίοδον καὶ λαβόντα τρίποδα χαλκοῦν ἀναθεῖναι ταῖς Μούσαις ἐπιγράψαντα.

'Ησίοδος Μούσαις 'Ελικωνίσι τόνδ' ἀνέθηκεν
ῦμνῳ νικήσας ἐν Χαλκίδι θεῖον "Ομηρον.

Τοῦ δὲ ἀγῶνος διαλυθέντος διέπλευσεν ὁ Ἡσίοδος εἰς Δελφοὺς χρησόμενος καὶ τῆς νίκης ἀπαρχὰς τῷ θεῷ ἀναθήσων. προσερχομένου δὲ αὐτοῦ τῷ ναῷ ἔνθεον γενομένην τὴν προφῆτίν φασιν εἰπεῖν.

"Ολβιος οὗτος ἀνήρ, ὃς ἐμὸν δόμον ἀμφιπολεύει,
'Ησίοδος Μούσῃσι τετιμένος ἀθανάτησιν.
τοῦ δ' ἥτοι κλέος ἔσται, ὅσον τ' ἐπικιδναται ἡώς.
ἀλλὰ Διὸς πεφύλαξο Νεμείου κάλλιμον ἄλσος.
κεῖθι δέ τοι θανάτοιο τέλος πεπρωμένον ἔστιν.

'Ο δὲ Ἡσίοδος ἀκούσας τοῦ χρησμοῦ, τῆς Πελοποννήσου μὲν ἀνεχώρει νομίσας τὴν ἐκεῖ Νεμέαν τὸν θεὸν λέγειν, εἰς δὲ Οἰνόην τῆς Λοκρίδος ἐλθὼν καταλύει παρ' Ἀμφιφάνει καὶ Γανύκτορι, τοῖς Φηγέως παισίν, ἀγνοήσας τὸ μαντεῖον. ὁ γὰρ τόπος οὗτος ἄπας ἐκαλεῖτο Διὸς Νεμείου 323 ιερόν. διατριβῆς δὲ αὐτῷ πλείονος γενομένης ἐν τοῖς Οἰνοεῦσιν, ὑπονοήσαντες οἱ νεανίσκοι τὴν ἀδελφὴν αὐτῶν μοιχεύειν τὸν Ἡσίοδον, ἀποκτεί-

CONTEST OF HOMER AND HESIOD

Here, again, the Hellenes applauded Homer admiringly, so far did the verses exceed the ordinary level; and demanded that he should be adjudged the winner. But the king gave the crown to Hesiod, declaring that it was right that he who called upon men to follow peace and husbandry should have the prize rather than one who dwelt on war and slaughter. In this way, then, we are told, Hesiod gained the victory and received a brazen tripod which he dedicated to the Muses with this inscription :

“Hesiod dedicated this tripod to the Muses of Helicon after he had conquered divine Homer at Chalcis in a contest of song.”

After the gathering was dispersed, Hesiod crossed to the mainland and went to Delphi to consult the oracle and to dedicate the first fruits of his victory to the god. They say that as he was approaching the temple, the prophetess became inspired and said :

“Blessed is this man who serves my house,— Hesiod, who is honoured by the deathless Muses : surely his renown shall be as wide as the light of dawn is spread. But beware of the pleasant grove of Nemean Zeus ; for there death’s end is destined to befall you.”

When Hesiod heard this oracle, he kept away from the Peloponnesus, supposing that the god meant the Nemea there ; and coming to Oenoë in Locris, he stayed with Amphiphanes and Ganyctor the sons of Phegeus, thus unconsciously fulfilling the oracle ; for all that region was called the sacred place of Nemean Zeus. He continued to stay a somewhat long time at Oenoë, until the young men, suspecting Hesiod of seducing their sister, killed

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ναντες εις τὸ μεταξὺ τῆς Ἀχαΐας¹ καὶ τῆς Λοκρίδος πέλαγος κατεπόντισαν. τοῦ δὲ νεκροῦ τριταίου πρὸς τὴν γῆν ὑπὸ δελφίνων προσενεχθέντος, ἔορτῆς τινος ἐπιχωρίου παρ' αὐτοῖς οὕσης Ἀριαδνείας,² πάντες ἐπὶ τὸν αὔγιαλὸν ἔδραμον καὶ τὸ σῶμα γνωρίσαντες, ἐκεῖνο μὲν πενθήσαντες ἔθαψαν, τοὺς δὲ φονεῖς ἀνεξήτουν. οἱ δὲ φοβηθέντες τὴν τῶν πολιτῶν ὄργην κατασπάσαντες ἀλιευτικὸν σκάφος διέπλευσαν εἰς Κρήτην· οὓς κατὰ μέσον τὸν πλοῦν ὁ Ζεὺς κεραυνώσας κατεπόντωσεν, ὡς φησιν Ἀλκιδάμας ἐν Μουσείῳ. Ἐρατοσθένης δέ φησιν ἐν Ἡσιόδῳ³ Κτίμενον καὶ Ἀντιφον τοὺς Γανύκτορος ἐπὶ τῇ προειρημένῃ αἰτίᾳ ἐναλόντας⁴ σφαγιασθῆναι θεοῖς τοῖς ξενίοις ὑπ’ Ἐύρυκλέους τοῦ μάντεως. τὴν μέντοι παρθένον, τὴν ἀδελφὴν τῶν προειρημένων, μετὰ τὴν φθορὰν ἔαυτὴν ἀναρτῆσαι φθαρῆναι δὲ ὑπό τινος ξένου συνόδου τοῦ Ἡσιόδου Δημώδους ὄνομα· δὸν καὶ αὐτὸν ἀναιρεθῆναι ὑπὸ τῶν αὐτῶν φησιν. ὕστερον δὲ Ὁρχομένιοι κατὰ χρησμὸν μετενέγκαντες αὐτὸν παρ' αὐτοῖς ἔθαψαν καὶ ἐπέγραψαν ἐπὶ τῷ τάφῳ.

"Ασκρη μὲν πατρὶς πολυλήιος, ἀλλὰ θανόντος
οὐτέα πλήξιππος γῆ Μινυὰς κατέχει
Ἡσιόδου, τοῦ πλεῖστον ἐν ἀνθρώποις κλέος ἐστὶν
ἀνδρῶν κρινομένων ἐν βασάνῳ σοφίης.

Καὶ περὶ μὲν Ἡσιόδου τοσαῦτα· ὁ δὲ Ὅμηρος

¹ Westermann : *Eubolas*, MS.

² So MS.: *Plov ἄγνείας*, Flach (after Nietzsche).

³ Goettling : *ἐνηπόδω*, MS.

⁴ Friedel : *ἀνελόντας*, MS.; *ἀνελθόντας*, Flach (after Stephanus).

CONTEST OF HOMER AND HESIOD

him and cast his body into the sea which separates Achaea and Locris. On the third day, however, his body was brought to land by dolphins while some local feast of Ariadne was being held. Thereupon, all the people hurried to the shore, and recognizing the body, lamented over it and buried it, and then began to look for the assassins. But these, fearing the anger of their countrymen, launched a fishing boat, and put out to sea for Crete: they had finished half their voyage when Zeus sank them with a thunderbolt, as Alcidamas states in his *Museum*. Eratosthenes, however, says in his *Hesiod* that Ctimenus and Antiphus, sons of Ganyctor, killed him for the reason already stated, and were sacrificed by Eurycles the seer to the gods of hospitality. He adds that the girl, sister of the above-named, hanged herself after she had been seduced, and that she was seduced by some stranger, Demodes by name, who was travelling with Hesiod, and who was also killed by the brothers. At a later time the men of Orchomenus removed his body as they were directed by an oracle, and buried him in their own country where they placed this inscription on his tomb:

"Asera with its many cornfields was his native land; but in death the land of the horse-driving Minyans holds the bones of Hesiod, whose renown is greatest among men of all who are judged by the test of wit."

So much for Hesiod. But Homer, after losing the

CONTEST OF HOMER AND HESIOD

ἀποτυχὼν τῆς νίκης περιερχόμενος ἔλεγε τὰ ποιήματα, πρῶτον μὲν τὴν Θηβαΐδα, ἐπη ,ζ, ἡς ἡ ἀρχή·

324 ”Αργος ἀειδε, θεά, πολυδίψιον, ἐνθεν ἄνακτες· εἰτα ’Επιγόνους, ἐπη ,ζ, ὧν ἡ ἀρχή·

νῦν αὐθ’ ὁπλοτέρων ἀνδρῶν ἀρχώμεθα, Μοῦσαι. φασὶ γάρ τινες καὶ ταῦτα ‘Ομήρου εἶναι. ἀκούσαντες δὲ τῶν ἐπῶν οἱ Μίδου τοῦ βασιλέως παῖδες, Ξάνθος καὶ Γόργος, παρακαλοῦσιν αὐτὸν ἐπίγραμμα ποιῆσαι ἐπὶ τοῦ τάφου τοῦ πατρὸς αὐτῶν, ἐφ’ οὓς ἦν παρθένος χαλκῆ τὸν Μίδου θάνατον οἰκτιζομένη. καὶ ποιεῖ οὕτως·

Χαλκέη παρθένος εἰμί, Μίδεω δ’ ἐπὶ σήματος ἥμαι.

ἔστ’ ἂν ὅδωρ τε νάγη καὶ δένδρεα μακρὰ τεθήλη καὶ ποταμοὶ πλήθωσι, περικλύζη δὲ θάλασσα, ἥέλιος δ’ ἀνιών φαίνη λαμπρά τε σελήνη, αὐτοῦ τῇδε μένουσα πολυκλαύτῳ ἐπὶ τύμβῳ σημανέω παριοῦσι, Μίδης ὅτι τῇδε τέθαπται.

Λαβὼν δὲ παρ’ αὐτῶν φιάλην ἀργυρᾶν ἀνατίθησιν ἐν Δελφοῖς τῷ ’Απόλλωνι, ἐπιγράψας·

Φοῖβε ἄναξ, δῶρόν τοι ”Ομῆρος καλὸν ἔδωκα σῆσιν ἐπιφροσύναις· σὺ δέ μοι κλέος αἰὲν ὀπάζοις.

Μετὰ δὲ ταῦτα ποιεῖ τὴν ’Οδύσσειαν, ἐπη Μ,β, πεποιηκὼς ἥδη τὴν ’Ιλιάδα ἐπῶν Μ,εφ’. παραγενόμενον δὲ ἐκεῖθεν εἰς ’Αθήνας αὐτὸν ξενισθῆναι φασι παρὰ Μέδοντι τῷ βασιλεῖ τῶν ’Αθηναίων. ἐν δὲ τῷ βουλεύτηρίῳ ψύχους ὅντος καὶ πυρὸς

CONTEST OF HOMER AND HESIOD

victory, went from place to place reciting his poems ; and first of all the *Thebaïs* in seven thousand verses which begins : “ Goddess, sing of parched Argos whence kings . . . ,” and then the *Epigoni* in seven thousand verses beginning : “ And now, Muses, let us begin to sing of men of later days ” ; for some say that these poems also are by Homer. Now Xanthus and Gorgus, son of Midas the king, heard his epics and invited him to compose a epitaph for the tomb of their father on which was a bronze figure of a maiden bewailing the death of Midas. He wrote the following lines :—

“ I am a maiden of bronze and sit upon the tomb of Midas. While water flows, and tall trees put forth leaves, and rivers swell, and the sea breaks on the shore ; while the sun rises and shines and the bright moon also, ever remaining on this mournful tomb I tell the passer-by that Midas here lies buried.”

For these verses they gave him a silver bowl which he dedicated to Apollo at Delphi with this inscription : “ Lord Phoebus, I, Homer, have given you a noble gift for the wisdom I have of you : do you ever grant me renown.”

After this he composed the *Odyssey* in twelve thousand verses, having previously written the *Iliad* in fifteen thousand five hundred verses.¹ From Delphi, as we are told, he went to Athens and was entertained by Medon, king of the Athenians. And being one day in the council hall when it was cold

¹ The accepted text of the *Iliad* contains 15,693 verses ; that of the *Odyssey*, 12,110.

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καιομένου σχεδιάσαι λέγεται τούσδε τοὺς στίχους.

Ανδρὸς μὲν στέφανοι παῖδες, πύργοι δὲ πόληος,
ἴπποι δ' αὖ πεδίου κόσμος, νῆες δὲ θαλάσσης,
λαὸς δ' εἰν ἀγορῆσι καθήμενος εἰσοράσθαι.
αἰθομένου δὲ πυρὸς γεραρώτερος οἶκος ἰδέσθαι
ἥματι χειμερίῳ, ὅπότ' ἀν νείφησι Κρονίων.

325 Εκεῦθεν δὲ παραγενόμενος εἰς Κόρινθον, ἐρραψώδει τὰ ποιήματα. τιμηθεὶς δὲ μεγάλως παραγίνεται εἰς "Αργος καὶ λέγει ἐκ τῆς Ἰλιάδος τὰ ἔπη τάδε·

Οἱ δ' "Αργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν
Ἐρμιόνην τ' Ἀσίνην τε, βαθὺν κατὰ κόλπον
ἔχούσας,

Τροιζῆν, Ἡιόνας τε καὶ ἀμπελόεντ, Ἐπίδαυρον
νῆσόν τ' Αἴγιναν Μάσητά τε κοῦροι Ἀχαιῶν,
τῶν αὐθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομῆδης
Τυδεῖδης, οὗ πατρὸς ἔχων μένος Οἰνεῖδαο,
καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος νιός.
τοῖσι δ' ἄμ' Εὐρύπυλος τρίτατος κίεν, ισόθεος
φώς,

Μηκιστέως νιὸς Ταλαιονίδαο ἄνακτος.

ἐκ πάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομῆδης.
τοῖσι δ' ἄμ' ὁγδώκοντα μέλαιναι νῆες ἔποντο
ἐν δ' ἄνδρες πολέμοιο δαήμονες ἐστιχόωντο
Ἀργέιοι λινοθώρηκες, κέντρα πτολέμοιο.¹

Τῶν δὲ Ἀργείων οἱ προεστηκότες, ὑπερβολῇ
χαρέντες ἐπὶ τῷ ἐγκωμιάζεσθαι τὸ γένος αὐτῶν
ὑπὸ τοῦ ἐνδοξοτάτου τῶν ποιητῶν, αὐτὸν μὲν

¹ This and the preceding line are not found in the received text.

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and a fire was burning there, he threw off the following lines :

“ Children are a man’s crown, and towers of a city, horses are the ornament of a plain, and ships of the sea ; and good it is to see a people seated in assembly. But with a blazing fire a house looks worthier upon a wintry day when the Son of Cronos sends down snow.”

From Athens he went on to Corinth, where he sang snatches of his poems and was received with distinction. Next he went to Argos and there recited these verses from the *Iliad*¹ :

“ The sons of the Achaeans who held Argos and walled Tiryns, and Hermione and Asine which lie along a deep bay, and Troezen, and Eïones, and vine-clad Epidaurus, and the island of Aegina, and Mases,—these followed strong-voiced Diomedes, son of Tydeus, who had the spirit of his father the son of Oeneus, and Sthenelus, dear son of famous Capaneus. And with these two there went a third leader, Eurypylus, a godlike man, son of the lord Mecisteus, sprung of Talaïüs ; but strong-voiced Diomedes was their chief leader. These men had eighty dark ships wherein were ranged men skilled in war, Argives with linen jerkins, very goads of war.”

This praise of their race by the most famous of all poets so exceedingly delighted the leading Argives, that they rewarded him with costly gifts and

¹ ii. 559–568 (with two additional verses).

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πολυτελέσι δωρεαῖς ἐτίμησαν, εἰκόνα δὲ χαλ-
κῆν ἀναστήσαντες ἐψηφίσαντο θυσίαν ἐπιτελεῖν
‘Ομήρω καθ’ ἡμέραν καὶ κατὰ μῆνα καὶ κατ’
ἐνιαυτόν, καὶ ἄλλην θυσίαν πενταετηρίδα εἰς
Χίον ἀποστέλλειν. ἐπιγράφουσι δὲ ἐπὶ τῆς
εἰκόνος αὐτοῦ.

Θεῖος “Ομηρος ὅδ” ἐστίν, δος ‘Ελλάδα τὴν
μεγάλαυχον
πᾶσαν ἐκόσμησεν καλλιεπεῖ σοφίῃ,
ἔξοχα δ’ Ἀργείους, οἱ τὴν θεοτειχέα Τροίην
ἥρειψαν, ποιηνὴν ἡγεμόνου ‘Ελένης.
οὐ χάριν ἔστησεν δῆμος μεγαλόπολις αὐτὸν
ἐνθάδε καὶ τιμᾶς ἀμφέπει ἀθανάτων.

Ἐνδιατρίψας δὲ τῇ πόλει χρόνον τινὰ διέπλευ-
σεν εἰς Δῆλον εἰς τὴν πανηγυριν. καὶ σταθεὶς
ἐπὶ τὸν κεράτινον βωμὸν λέγει ὑμνον εἰς Ἀπόλ-
λωνα, οὐ νέοντος.

Μνήσομαι οὐδὲ λάθωμαι Ἀπόλλωνος ἐκάτοιο.

ρήθέντος δὲ τοῦ ὑμνου οἱ μὲν “Ιωνες πολίτην
αὐτὸν κοινὸν ἐποιήσαντο, Δῆλοι δὲ γράψαντες
326 τὰ ἔπη εἰς λεύκωμα ἀνέθηκαν ἐν τῷ τῆς Ἀρτέ-
μιδος ἱερῷ. τῆς δὲ πανηγύρεως λυθείσης ὁ
ποιητὴς εἰς “Ιον ἔπλευσε πρὸς Κρεώφυλον κάκει
χρόνον διέτριβε πρεσβύτης ὃν ἥδη. ἐπὶ δὲ τῆς
θαλάσσης καθήμενος παίδων τινῶν ἀφ’ ἀλείας
ἐρχομένων, ὡς φασι, πυθόμενος

“Ανδρες ἄγρης ἀλίης¹ θηρήτορες, η δέ ἔχομέν τι;

¹ Koechly: ἀπ’ Ἀρκαδίης, MS. (so Flach).

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set up a brazen statue to him, decreeing that sacrifice should be offered to Homer daily, monthly, and yearly; and that another sacrifice should be sent to Chios every five years. This is the inscription they cut upon his statue :

“This is divine Homer who by his sweet-voiced art honoured all proud Hellas, but especially the Argives who threw down the god-built walls of Troy to avenge rich-haired Helen. For this cause the people of a great city set his statue here and serve him with the honours of the deathless gods.”

After he had stayed for some time in Argos, he crossed over to Delos, to the great assembly, and there, standing on the altar of horns, he recited the *Hymn to Apollo*¹ which begins : “I will remember and not forget Apollo the far-shooter.” When the hymn was ended, the Ionians made him a citizen of each one of their states, and the Delians wrote the poem on a whitened tablet and dedicated it in the temple of Artemis. The poet sailed to Ios, after the assembly was broken up, to join Creophylus, and stayed there some time, being now an old man. And, it is said, as he was sitting by the sea he asked some boys who were returning from fishing :

“Sirs, hunters of deep-sea prey, have we caught anything?”

¹ *Homeric Hymns*, iii.

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εἰπόντων δὲ ἐκείνων·

"Οσσ' ἔλομεν λιπόμεσθ', ὅσα δ' οὐχ ἔλομεν
φερόμεσθα,

οὐ νοήσας τὸ λεχθέν, ἥρετο αὐτοὺς ὃ τι λέγοιεν.
οἱ δέ φασιν ἐν ἀλείᾳ μὲν ἀγρεῦσαι μηδέν, ἐφθει-
ρίσθαι δέ, καὶ τῶν φθειρῶν οὓς ἔλαβον καταλι-
πεῖν, οὓς δὲ οὐκ ἔλαβον ἐν τοῖς ἴματίοις φέρειν.
ἀναμνησθεὶς δὲ τοῦ μαντείου, ὅτι τὸ τέλος αὐτοῦ
ἥκοι τοῦ βίου, ποιεῖ τὸ τοῦ τάφου αὐτοῦ ἐπί-
γραμμα. ἀναχωρῶν δὲ ἐκεῖθεν, ὅντος πηλοῦ,
δλισθῶν καὶ πεσῶν ἐπὶ τὴν πλευράν, τριταῖος,
ὡς φασι, τελευτᾶ. καὶ ἐτάφη ἐν Ἱω. ἔστι δὲ τὸ
ἐπίγραμμα τόδε·

'Ενθάδε τὴν ἱερὴν κεφαλὴν κατὰ γαῖα καλύπτει,
ἀνδρῶν ἡρώων κοσμήτορα, θεῖον"Ομηρον.

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To this they replied :

"All that we caught, we left behind, and carry away all that we did not catch."

Homer did not understand this reply and asked what they meant. They then explained that they had caught nothing in fishing, but had been catching their lice, and those of the lice which they caught, they left behind ; but carried away in their clothes those which they did not catch. Hereupon Homer remembered the oracle and, perceiving that the end of his life had come composed his own epitaph. And while he was retiring from that place, he slipped in a clayey place and fell upon his side, and died, it is said, the third day after. He was buried in Ios, and this is his epitaph :

"Here the earth covers the sacred head of divine Homer, the glorifier of hero-men."